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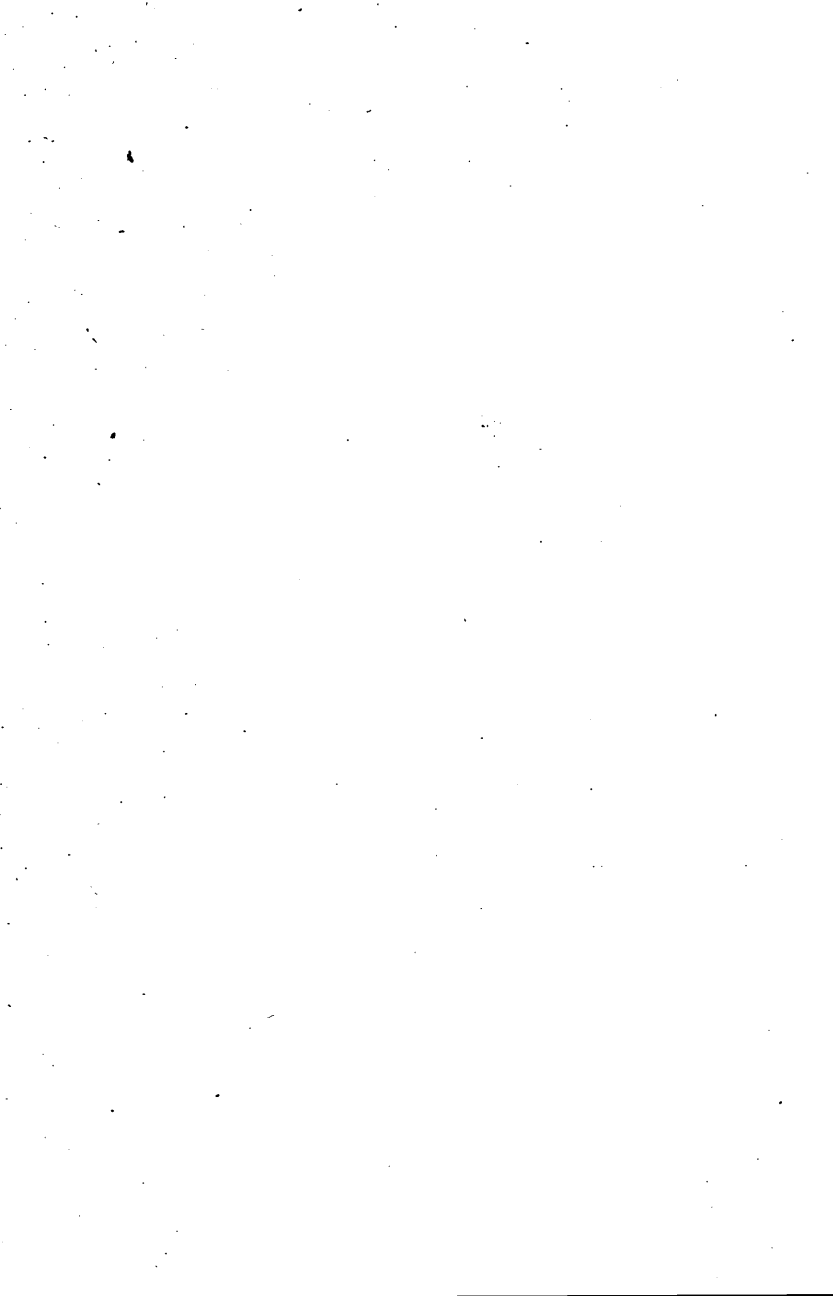
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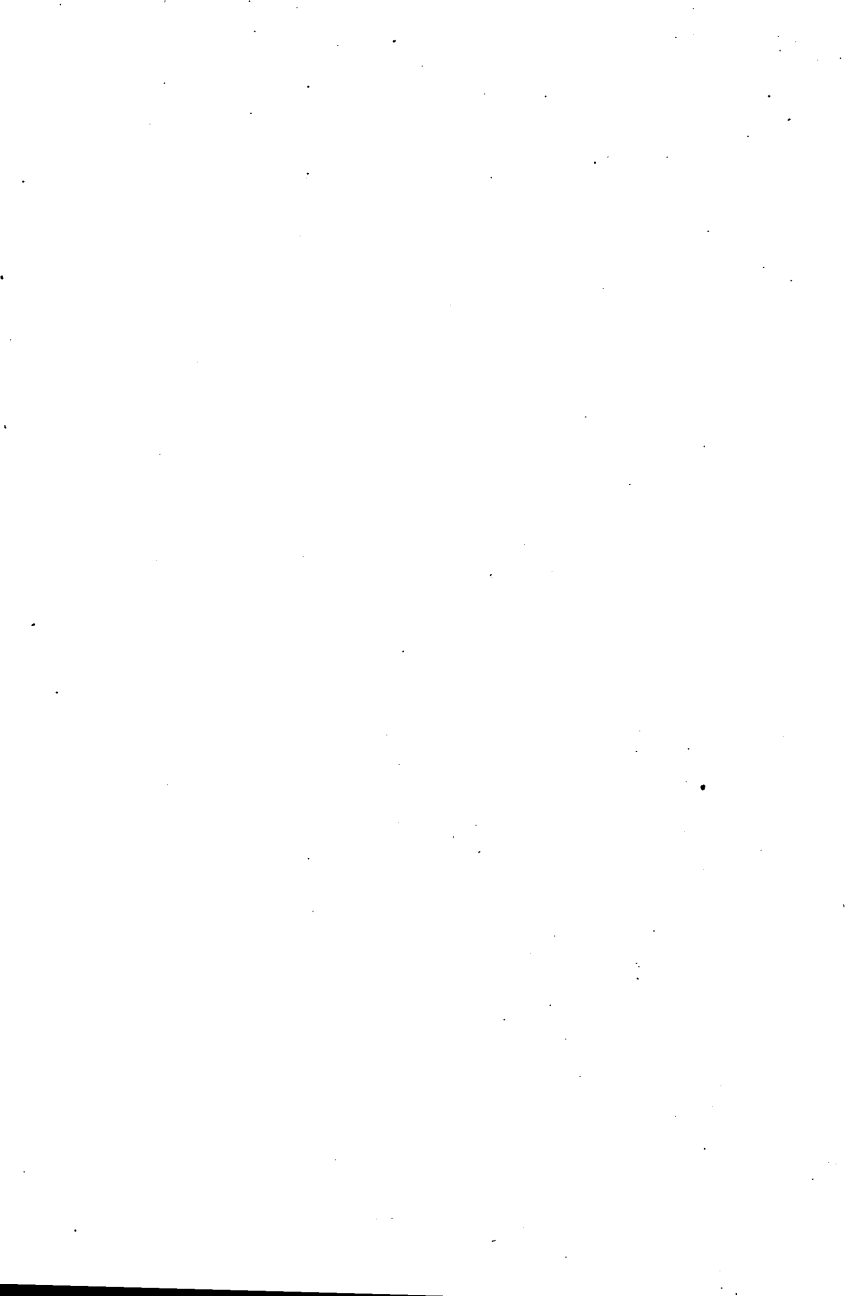
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THE GREAT MISSIONARY CAMPAIGN

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New York City,

NOVEMBER, 1895.

THE PLAN OF CAMPAIGN,

THE REV. JOHN R. DAVIES, D D.

SPEECHES OF EX-PRESIDENT BENJAMIN HAR-
RISON, EX-SECRETARY OF STATE JOHN W.
FOSTER, THE REV. FRANCIS E. CLARK, D. D.

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CARNEGIE HALL MEETING.

The Missionary Campaign in New York City.

JOHN R. DAVIES, D. D.,

Chairman of the Presbytery's Committee on Foreign Missions

I have been asked to write for the **ASSEMBLY HERALD** a brief account of the inception and progress of the missionary movement which was inaugurated under the auspices of the Presbytery of New York, and which culminated in the remarkable meeting held in Carnegie Hall, November 15th. The plan which outlined the campaign is as follows:

1. Let the city be divided into districts, and in each of these districts let there be appointed as Chairman a pastor known for his interest in Foreign Missions.

2. These District Chairmen, with a Secretary of the Foreign Board, with the Chairman of Presbytery's Committee on Foreign Missions, shall constitute the Executive Committee, which shall take full charge of the entire movement.

3. It shall be the duty of each District Chairman to form in each district a committee consisting of five pastors and laymen.

4. It shall be the duty of each of these District Committees to invite all the pastors or stated supplies in each district to preach a special sermon on Foreign Missions, Sabbath, November 10th, and also to make Foreign Missions the subject for con

ference and prayer at the next Wednesday evening prayer meeting.

5. It shall furthermore be the duty of these District Committees to co-operate in every possible way with the Executive Committee in forwarding the interests of the Central Meetings, which shall be the objective point of the whole movement, and which shall be held in each district the next Thursday evening, and for all the city in Carnegie Hall the next Friday evening.

This plan, which was very cordially approved by the Board of Foreign Missions, was also most heartily endorsed by the Presbytery of New York at its fall meeting, September 29th. As soon as this indorsement was secured, the city was divided into five districts running principally from east to west and bounded by streets which are known as great thoroughfares. In each of these districts a pastor was appointed as chairman, who formed a sub-committee consisting of pastors and laymen, who not only made all necessary arrangements for holding the central meeting in their district, but also by correspondence and conference did all in their power to have a Foreign Missionary Sermon preached Sabbath, November 10th, in all the churches under their care, and also to have the Wednesday evening service in the same churches devoted to special prayer for the same great work. The District Chairmen, with the Rev. Dr. Brown of

the Foreign Board, with the Chairman of Presbytery's Committee on Foreign Missions, and a number of representative laymen, constituted the Executive Committee who had charge of the whole movement, and also were charged with the special duty of making all necessary arrangements for the holding of the Grand Central Meeting in Carnegie Hall, Friday, November 15th.

The week was begun by a preliminary meeting which was held upon the evening of November 8th, in the Presbyterian Mission House. Though the night was stormy a very large audience was present who went away thoroughly aroused by the enthusiastic addresses made by the secretaries and pastors who were present. Upon Sabbath, November 10th, the cause of Foreign Missions was presented from a great variety of standpoints in a large number of the city pulpits, and these discussions were given still further publicity upon Monday morning by the daily newspapers. I think, perhaps the most effective work accomplished was that done in the Wednesday evening service, when in nearly one hundred prayer meetings special supplication was made for this cause so dear to our Redeemer. The Thursday central meetings were not as helpful as they would have been if it were not for the very stormy evening, which prevented many from being present. But though the audiences were thus depleted, from every side came earnest testimonies

to the deep spiritual power which pervaded all these assemblies.

The movement terminated Friday evening, November 15th, in the grand Central meeting held in Carnegie hall. Ex-President Harrison presided, and ex-Secretary of State Foster and the Rev. Dr. Clark, of the Christian Endeavor movement, made the addresses before an audience which was not only great for multitude but also greater in its character, representing not merely the wealth and intellect of the Presbyterian Church, but also of all Evangelical Churches in New York city ; and thus the cause of Foreign Missions was given a hearing which it has never before received in this metropolis. And now the question is asked, "What is going to be the future of this movement?" We hope that it will be repeated in every Presbytery in the church. It is so simple that it can be adapted to either town or city. It does not call into being any new organization, but simply uses the existent machinery of the church, and then the plan is cumulative in its power. The work grows from the preliminary meeting through the Sabbath to the mid-week service, through the district meetings to the grand Central meeting, when under the baptism of the Holy Ghost a multitude may be kindled with holy fire for a more consecrated prosecution of this sacred cause, which is the very heart and soul of the gospel.

Address of Ex-President Harrison.

I am very much obliged to the committee having this meeting in charge for asking me to preside over this great assembly, met to consider so great a question. The Presbyterian Church has been greatly, perhaps unduly, celebrated for its power of resistance. It has kept the command to 'stand fast' very firmly. It has stood fast for law and for liberty the world around. It has stood fast for education. It has been in the United States a pioneer educator. It has stood for the highest scholarship, but it has equally stood against that pseudo altitudinous philosophy which says there is no God, and that from the study of His Word says He has given us no Word. It has been strenuous for pure doctrine, and has stood with the stiffness of an iron beam for the faith delivered to the fathers, and it still stands with steadfastness for the essential doctrine of an inspired Word.

For it is not an illiberal Church. No body of Christians in the world opens its arms wider or more lovingly to all who love the Master. It is catholic in its sympathy and its co-operation with all Churches; and though it has been conspicuous for this steadfastness of doctrine, though it has had no boast and shout, it has yet been an aggressive church; it has never regarded steadfastness and inertia as synonyms. It has met the assaults

of error by resistance. But it has not contented itself with defensive warfare. It may not have gone forward with the dash and shout of a cavalier, but it has moved with the steady tread of the ironsides to seize the opposing hills which are held by the enemy. It has been a missionary Church from the beginning. This missionary spirit is inherent in it. The man who believes that there is but one name given under heaven among men for the saving of the soul must publish that name. He who has been drawn out of the hungry wave cannot be without sympathy for those who are still engulfed. A missionary spirit is inherent in Christianity. The specific command to go teach was simply line upon line, nothing more. And so we are here to-night in this meeting, that culminates a week's effort, to take council as Presbyterians how we can advance the cause of foreign missions.

I have sometimes in missionary meetings heard speakers talk about the needs of the Board. That always seemed to me to be a sadly illogical way of putting things. The man whose grocery bills are unpaid might just as well talk about the needs of his butler. We are not met here to-night to consider the needs of the Board, but our need ; the needs of the Church, the needs of the world ; and we are here to summon you to consider those claims which your church membership implies, and which are more than life, in that personal relation

which you have with the great Head of the Church.

I am not inclined, in the presence of these divines, to indulge in exegesis, but I think I may, with their approval, say that the command to hold fast that which is good has relation to doctrine and not to shekels.

Address of Hon. John W. Foster, ex-Secretary of State.

[This address was originally prepared at the request of the Presbytery of Washington City and delivered in Washington, D. C., in October, 1894, on the return of Mr. Foster from a tour around the world. After a second visit to Asia in connection with the peace negotiations between China and Japan, made in 1895, the address was revised and has been delivered in Baltimore, Philadelphia, Indianapolis, Chicago, and other cities, before the Episcopal General Convention at Minneapolis, before the students of Princeton and other colleges, and lastly at the Union Missionary Meeting of the Presbyterian Churches of New York City at Carnegie Hall, November 15, 1895.]

In accepting the invitation to address you to-night on Foreign Missions, I have been influenced by the hope that I might say something of interest and profit to two classes of Christians, to be found in almost every church in America. Even in well-organized and well-instructed churches there are those who claim not to believe in foreign missions and contribute little or nothing to their support, alleging that the heathen are at our own doors, that

our first duty is to give the gospel to our own countrymen, and that our contributions should be confined to Home Missions. The Church contains another and a larger class, who recognize it as a scriptural duty to support foreign missions; but their interest is often of a languid and indefinite character, the object is so vague, the heathen are so far away, their conversion is so slow, the task seems so hopeless, and the question "Does it pay?" not infrequently arises in the mind of the giver. I desire to take these two classes of Christians over the countries recently visited by me, which embrace the most important fields of foreign mission work, give them the benefit of what I have seen and heard, and state to them the conclusions reached by me as to the results and prospects of that work.

I am far from claiming that my experience has made me master of this great question. There are doubtless many who hear me who have for years made foreign missions the subject of careful and prayerful study, who know much more of their history and have a more correct comprehension of their future. But my visits to heathen lands have given me a better understanding of the field, a deeper interest in the work, and a clearer view of the opportunities, the responsibilities and glorious privileges of the Church of Christ than I ever had before. If I shall be able to impart to you any enlightenment from my observations, something of

my awakened interest, and a better comprehension of our duty to the heathen world, I shall not have addressed you in vain.

It had been a long-cherished desire on my part to visit the countries of the Orient, the vast continent of Asia, from whence came our ancestors, our earliest civilization and our religion, and which contains more than half of the entire human race; and I gladly welcomed the opportunity which seemed to invite me to the journey. In nine months after leaving Paris we visited Palestine and Syria, Egypt, Ceylon, India, Burmah, the Straits Settlements and the Malay Peninsula, Tonquin, China, Corea and Japan. Our party consisted of two Presbyterian Elders and three Presbyterian women, who had at home taken some interest in foreign missions, but our journey was not one specially of missionary inspection. We were simply tourists, making the circuit of the globe, intent on seeing all that was possible in our limited time of the scenery, antiquities, arts, customs, governments and peoples, and looking somewhat into the varied and interesting questions suggested by our intercourse with the strange races with whom we were brought in contact. The countries visited embrace the birth-place and home of the three great non-Christian religions—Mohammedanism, Hindooism, and Buddhism, and are the habitations of much the greater portion of their adherents.

We made it a point to seek the acquaintance of individuals of all these faiths, and also of followers of Zoroaster, Confucianists, Taoists, Shintoists and other sectaries. We might have accomplished the circuit without having met or at least had any special intercourse with a single Christian missionary, as many do. But this would have been to shut our eyes to the greatest problem, the most momentous question presented to the intelligent traveller in the Orient—the moral and social future of these myriads of the human family. More than once, as we were brought in contact with the degradation, immorality, superstition, ignorance, squalor and misery, which abound in all the countries where these three great religions hold sway, oppressed with a sense of sadness and loathing, we were driven to seek out the Christian missionary, and learn from him if there was any progress towards, and any hope of, the elevation and redemption of these miserable, self-infatuated people.

Jaffa, the ancient Joppa, where we first set foot in Asia, is a five days' journey from Paris. The Turkish Empire is the front door to Asia from the west. It is of great interest because of its ancient and mediæval history, but especially because it embraces the lands of the Bible. To this country and to these people the churches of America and Great Britain began to send missionaries about

seventy years ago. I shall not attempt to give their history. Time would not permit, and I must presume your acquaintance with it. It has been marked by many trials and persecutions, the fierce spirit of intolerance, disappointments, discouragements and slow growth. But no one who travel-through those lands to-day can fail to see the progress made and the blessing which the missionaries are bringing to them. A few months ago I stood at Beirut by the grave of Pliny Fisk, the first missionary, and saw before me a stately edifice wherein worships a native congregation, led by a native pastor, a commodious and well-furnished Sunday-school hall, a native female seminary, and a completely equipped printing house, with stereotyping binding, etc., sending out annually twenty-five million pages of literature, mostly religious; all these under the auspices of the Presbyterian Church. Within a ten-minutes' walk is the Protestant College, mainly the gift of American Presbyterians, with commodious and imposing buildings, an able president and faculty, embracing also a medical and divinity department, well equipped with library, apparatus, etc., and whose graduates are in most of the large cities of the empire. In the large College chapel it was my privilege to meet more than three hundred native students, the greater portion of whom understood our language. Within a radius of two miles of that grave are

four Christian colleges, seven female seminaries, sixty boys' schools, thirty-two girls' schools, seventeen printing presses, and four large hospitals. Beirut is one nucleus of Protestant missions, of which there are a number in various parts of the Empire, embracing a total of 892 Protestant schools, with 43,027 pupils, of which 20,000 are girls; among which are six American Protestant colleges and twenty American female seminaries or boarding schools of the higher grade. One of the most encouraging features of the mission work is its influence upon the condition of women, as indicated in these school statistics.

An important work of the American missions has been the translation of the Bible into Arabic and ten other languages, and sixty thousand copies are sold annually.

An incidental result of the introduction of Protestant missions has been an elevation of the tone and a quickening of the energies of the native Christians, as the Armenians, Nestorians, Maronites, Greek and Latin Churches and the Copts of Egypt.* It has also stirred up the Mohammedans

* Only a few days ago Prof. Bryce, of England, wrote: "Nearly everything which has been done for these ancient seats of Chistianity by modern Christian nations has been done by American missionaries, whose schools and colleges, planted in various parts of western Asia, have rekindled the flame of knowledge and stimulated the native Eastern churches to resume the intellectual activity which once distinguished them."
—*Century Magazine*, November, 1895.

and forced the Government to establish schools in larger numbers. It has effected some progress towards religious liberty and toleration. It has especially brought a ray of hope to Moslem women in establishing schools for them, unknown before the advent of Protestant missions. It has awakened a spirit of inquiry and intelligence which cannot be extinguished. The growth of the missions among the Moslems has not been great, but it has been substantial and cannot go backward.

It is pleasant to note that the most important part of this mission work has been done by Americans, mainly Presbyterians and Congregationalists. The sail up the coast from Jaffa is most interesting. In the distance is seen the regions of Samaria, with the tops of Ebal and Gerizim, Mt. Carmel boldly jutting out into the sea and the sites of ancient Tyre and Sidon; but nothing was more attractive to us than the noble series of buildings constituting the Protestant College, conspicuously located on the promontory in front of Beirut and which stands as a monument to American philanthropy for all travellers in the Levant. Our visit to Damascus, the pearl set in emerald on the fringe of the desert, across the two Lebanon ranges crowned with the snow-capped Hermon, to the magnificent ruins of Baalbec, to the cliffs where are still seen the tablets of Rameses the Great and the Assyrian conquerors on the military road along which marched all the

great armies of the Orient—all these were full of interest, but not so inspiring and welcome as the sight of the schools, colleges and churches, built by American Christians to give to these wretched people the light of the true Gospel and to raise them from their degradation and ignorance.

When I visited Bethlehem, the birthplace of our Saviour, passed through the Garden of Gethsemane, climbed the Mount of Olives along the road so often trod by Jesus to Bethany, viewed the reputed scene of our Lord's death and burial, stood on Mt. Moriah and the site of Solomon's Temple, and beheld all these holy spots guarded by Turkish soldiers and under the rule and ruin of the ancient and intolerant enemy of Christianity, I confess to something of that spirit of indignation which set on fire the mediæval church and inaugurated a crusade of war and carnage. But we may learn a better lesson from history. When the inscrutable wisdom of the God of Nations was allowing Mahomet to lay the foundations of this great Empire of immortality and fanaticism, our ancestors under the benign influence of the Christian missionary from Rome were just emerging from barbarism and the depths of ignorance. In the fulness of time the temporal power of Mohammedanism has been broken down and the millions of its blind followers are now made accessible to the truth. In the same day and era, in the providence of God, the Anglo-

Saxon race and the American Church have been endowed with the highest civilization and intellectual capacity and the greatest accumulation of wealth and natural resources which the world has ever seen. With this concurrence of events a new crusade has been inaugurated, but of a very different kind from that of the Middle Ages. The American Church, baptized by the spirit of missions which came upon it in the first quarter of this century, armed with the sword of the spirit and inspired by love and not revenge, has entered upon the conquest for Christ of the Turkish Empire. I have no doubt of the ultimate triumph of that crusade, but the date of its triumph depends greatly upon the interest and liberality of our churches.

Our seven weeks' stay in Palestine, Syria and Egypt was far too short to exhaust the study of the great missionary problem of the Turkish Empire, but we had even broader fields of mission work before us in our journey ; and we passed on through the Suez canal, along the scene of Pharaoh's overthrow, down the Red Sea in sight of the Sinai range, out into the Indian Ocean, to the beautiful Island of Ceylon, which in its every aspect recalls to the traveler the words of Bishop Heber's great missionary hymn——

“What though the spicy breezes
Blow soft o'er Ceylon's Isle,
Though every prospect pleases
And only man is vile——

Where earn three millions of

“Heathen in their blindness

Bow down to wood and stone”——

a greater number than when this hymn was written seventy years ago ; as under the beneficent rule of Great Britain the population increases more rapidly than the spread of Christianity. In this Island most of the Protestant churches are represented by missions and even the Salvation Army, whose meetings we attended in Columbo, is actively at work. But I have no time to-night to speak in detail of Ceylon and must pass on to the great mission field separated from it only by a narrow strait.

I know of no country which is more full of interest to the intelligent and thoughtful traveler than India. Its great extent, its climate and scenery, its enormous population, its varied races, its many languages, its different religions, its social organization, its history, its ruins, its monuments, its arts and its peculiar government, present a never-ending picture of interest and wonder and an inexhaustible subject of study and research. It is aptly styled the citadel of paganism. Its predominating religion, Hindooism or Brahmanism, is said to be the most perfectly organized system in the world. I regret that the pressure of time requires me to pass over the part of my paper which refers in some detail to the character of this religion and its influence on the people of India.

The Hindoo religion and the mission work cannot be properly understood without a consideration of caste, which has been fitly called the cement that binds the great structure of Hindoo institutions. But I am compelled to pass this over also, as well as a reference to polygamy, child-marriage, female child-murder, widowhood, and the sickening details as to the wretched condition of women, which finds expression in the prayer uttered by an intelligent Hindoo mother : "O God, let no more women be born in India."

It is a stupendous task undertaken by the Protestant churches to convert the people of India to Christianity. The first missionaries went out early in the century and much work was done and considerable progress made during the first half of it, but free and active operations throughout the country can hardly be said to have fairly commenced until after the Sepoy revolt of 1857. Since that date the whole of India, with the exception of a few of the native states, has been opened to unrestrained missionary operations, with a guarantee of protection from violence by the British authorities. It is not my purpose, neither would time allow me, to make a detailed review of this work and its progress. I must content myself with a statement of the general results.

Our visit to India began in the extreme south, embraced Madura, Trichinopoly and Madras, the

native state of Hyderabad or the Deccan, Bombay, points covered by the railways as far north as Delhi and Darjeling, and terminated at Calcutta, except that we afterwards visited British Burmah, which however may be noted in connection with other Buddhist countries. During this visit we cultivated the acquaintance of the missionaries of all denominations, we met the Viceroy, Governors of Presidencies and various British officials, native princes, pundits and other educated Brahmans, Parsee merchants, business men of European origin, and studied the lower classes of the natives as we constantly came in contact with them.

Candor compels me to state that my first impression was one of disappointment that so little had apparently been accomplished toward Christianizing the myriads of people who inhabit this vast country. We saw the temples crowded with devotees, on festive days the streets thronged with multitudes of people participating with enthusiasm in the idolatrous processions, and on every hand indications of unabated devotion to the prevailing religion. Few of the native gentlemen we met were willing to admit that any progress, indicating final success, had been made. The prevailing testimony of the foreign residents engaged in business and commerce, and that of many British officials, was to the same effect. But a more careful observation of the people, a more thorough study of the insti-

tutions of the country, and of the changed conditions since the advent of the missionaries, led me to a different conclusion, to-wit, that advance toward the Christianization of the country was apparent and that the progress of missions was, under the circumstances, all that could reasonably be expected.

In comparing India at the beginning of the century with it to-day, a great improvement is to be noted in the moral and social conditions. The prohibition of human sacrifice and torture in the religious rites, of the burning of widows, of the killing of female children, and the efforts at reform in the practice of child marriage, are all the direct result of the exposure and condemnation of the missionaries. The establishment of schools and colleges, which was inaugurated by the missions has created a widespread zeal for education hitherto unknown in the land. The awakened interest of the Brahmans in the purification of their religion and the efforts of reformers to establish a Hindoo worship more in accord with the enlightened spirit of the age, are the direct outgrowth of the preaching of the gospel of Christ. If not a single conversion to Christianity could be recorded in the past century, these reforms and blessings alone would be an abundant reward for all the labors of the missionaries and the money contributed by the churches for their support.

But the record of conversions is one of which the missionaries need not be ashamed, nor should it in any degree diminish the interest or contributions of the churches. It is stated by those well informed in church history that the present number of native Protestants in India is fully equal to the total number of Christians in the Roman Empire at the end of the first century of the Christian era, and if to these are added the adherents of the Catholic missions, the number will be found much greater. Certainly the churches of America should not be discouraged if their representatives in a single country in Asia can show as great a measure of success as in the Pentecostal days of the Apostles and immediate disciples of the great Founder of the Church. But let us bring the comparison nearer home. The statistics of the Presbyterian Church for last year show that the ratio of additions to the native churches of India was nearly twice as great as in the churches of America. And yet compared with the total population the growth of missions in India is slow, and falls far below the increase of population, which in the past century has been one hundred millions. But there are indications that the rate in the growth of missions may in the near future be greatly increased. One of these hopeful signs is the revival which has been in progress recently in India among the lowest castes, especially in the Methodist missions, but shared in to some

extent by the Baptists and Presbyterians. I was able to hear some accounts of it from those who were actively directing the labors of the native pastors and laymen, in my visit to Agra and that vicinity. It is confined to the lowest elements of society, but seems a genuine work of the Spirit, and out of it may come the pupils of the schools and theological seminaries, who within the next few years must carry on the great work. It is not an unreasonable hope that has been expressed that a new India may arise from the lower ranks. Great praise is due to the heroic women who have gone to India and are engaged in every part of that broad land in the zenana work, in penetrating the homes of the wretched women to whose lot I have briefly referred, and presenting to them singly or in groups the gospel message. From the nature of it, no statistics can show the measure of success in this department of labor. The Hindoo woman who accepts this message and seeks to make public profession of her faith, forfeits home and all that signifies, and suffers a fate worse than death. Few open converts can under such circumstances be expected. And so it is with every convert in India, whether Brahman, Rajpoot or Sudra—all are expelled from their caste and become pariahs, outcasts from home and the society of those held most dear by them. Well has it been said that many Christians may arise from Brahman and Mohammedan graves.

But aside from the efforts of missionaries, there are important influences at work to undermine and break down Hindooism. Not the least of these is the impartial rule of the British Government. Christians interested in missions often indulge in criticism of British rule and find fault with its impartial, or, as they term it, unchristian attitude. I think that as a rule this criticism is not well founded. Government, in this era of the world, cannot make of itself a propaganda of the faith, nor is it best for Christianity that it should. There are many British officials in India who speak disparagingly of the results of missions, but the burden of testimony, especially of those high in authority, is strongly in their favor. If time permitted, I could quote at great length from British officials, but it may suffice to give the testimony of Sir Charles Elliott, Governor of Bengal, ruling over seventy millions of natives. In a recent address before the Church Missionary Society he said : "I make bold to say if missions did not exist, it would be our duty to invent them." And again : "We shall see a Christian India as the result of missionary effort." A substantial evidence that British residents have faith in missions is found in the fact that they contribute three hundred thousand dollars annually to their support.

The indirect influence of the Government tends inevitably to the breaking down of caste and the

overthrow of Hindooism. This is especially noted in the schools and in the admission to the public service, which by the way is the best civil service in the world. The railway travel, in crowding the Brahman and the Sudra into unholy contact in the cars, is a practical illustration of the incompatibility of the long-cherished institution of caste with modern civilization. But probably the secular influence which is destined to play the most important part in the disintegration of the ancient superstition and religious credulity of Hindooism is the introduction of modern science and learning as developed in the Christian nations of the West.

All these causes working together are bringing India to a great social crisis in its history. The thinking men of the native races see and admit it. In one of their appeals to their people, referring particularly to Christian missions, they say: "The unflagging energy and systematic effort with which these bodies are working at the foundations of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant day." Keshub Chunder Sen, the founder of the Brahmo Somaj, a fruitless effort to reconcile Hindoo philosophy with Christian ethics without its spirituality, exclaims: "It is Christ who rules British India, and not the British Government." Said an old Hindoo gentleman to Dr. Pentecost on his late visit to India: "I shall never be a Christian, but

shall die a Hindoo; but I have no doubt my grandchildren will all become Christians." During our sojourn at Calcutta we saw much of the families of several Hindoo gentlemen of the Brahman and Rajpoot castes, leading lawyers, literary and wealthy people of the city, some of them graduates of Cambridge, England, and the equals in intelligence and culture of any European circles. They recognized the utter folly and emptiness of their religion as practiced by the masses. They sympathized with Keshub, already quoted, in his declaration: "I fear for my countrymen, that they will sink from the hell of heathenism into the deeper hell of infidelity;" but, followers of his in the society of the Brahmo Somaj, they were seeking to save their countrymen from their impending danger by the propagation of a kind of Hindoo Unitarianism, a Christianity without Christ—grasping the shadow and losing the substance of our religion.

It is a solemn accountability which has come to the Christian people of England and America in the impending crisis in India. Having undermined the belief of its hundreds of millions in their own religion, will we meet the emergency which is pending and send the men and the means to save them from "the deeper hell of infidelity?"

Before passing from India, I desire to notice a criticism respecting the missionaries often made by travelers in heathen lands. It is not infrequently

said that the lot of the foreign missionary is not such a hard one, that they are much better housed than the home missionary, with servants in abundance, and as many comforts as at home. There is a grain of truth and much error in these statements. I generally found the missionaries in the lands visited living in comfortable houses and with a good supply of servants. But they are among people the mass of whom live in miserable huts, no suitable houses are available, and they must be erected by the mission board in most cases. These are substantial and comfortable but not luxurious. They live in lands where labor is superabundant and very cheap, and usually in enervating climates, where manual labor would soon exhaust foreigners. I think I can say from personal observation that no friend of the missionaries would wish to see them less comfortably situated than I found them in India. On the other hand it is well to recall some of their hardships. It is no small trial to be in a land of strangers, usually hostile, with a limited or no social circle. To this is to be added the fact that as soon as the children reach the school age, they must be sent home to be educated and escape the influence of the climate. They have to endure an average of nine months of torrid heat, and during all the year the work goes on. Dr. Scott, of the Methodist mission, speaking of the revivals already referred to, says: "We have had

our greatest successes in the hottest months." India is the perennial home of cholera, and half a million victims in a year is not an unusual death-list. Among my memoranda taken from the India statistical tables are these: "In 1891, 22,134 persons were killed by poisonous snakes; there are 500,000 lepers in the country." With all these plagues the missionaries, laboring among the common people, are brought in contact. I venture to repeat an incident which has been published in the Mission journals and may be familiar to you. A young woman, after spending six years in the zenan work in India, broken in health and worn out by her labors in the hot climate, sought restoration by a visit to her home in Ohio. While there the failing health of her mother seemed to make it her duty to remain and care for her. But one morning while dressing she saw a spot which startled her, for her experience suggested what it was. But to thoroughly test her suspicion she went to New York without making her object known, and consulted a specialist, who confirmed her worst fears—it was unmistakably the loathsome leprosy. It was in her eyes the Lord's mark, dedicating her life to the poor lepers of the country where she had taken the infection. So she sailed from New York direct to her field, and after her departure wrote a touching letter home telling the dear ones there she could never come to them again, resigned and happy that

the Lord had called her to the special work among the wretched class to whom His sympathy was so often extended during His life in Judea. While in Bombay we heard that this noble young woman had passed through that city and was then in her excluded field. The heroic deeds and trials of the foreign missionaries will never be fully written except in the Lamb's Book of life above.

The remaining countries on our route contain in the main the adherents of one religion, numbering more followers than any other religion of ancient or modern times—Buddhism. It takes its name from its founder, popularly known as Buddha, a sincere and earnest friend of his fellowmen. His was a peaceful revolt from the tyranny and hopeless wretchedness of Brahmanism; abolished caste and sought the elevation of the race. He taught that man must, by his own effort, work out his own salvation or deliverance from the curse of sin, and this through an almost endless series of transmigrations or stages of existence, until finally absorbed in Nirvana, a blissful state of personal extinction—a religion without God. In its humanitarian aspects, as taught by its great founder, it had much to commend it, and in poetic fancy it has been termed "The Light of Asia;" but as I passed through Ceylon, Burmah, China, Korea and Japan, and saw how, in its perversion and degeneracy, it had utterly failed as a religion to meet the needs of

those myriads of people, I called to mind the words of the Great Teacher : " If the light that is in thee be darkness, how great is that darkness." Surely it has led these countries into the blindest superstition, the grossest idolatry and the lowest depths of immorality.

Burmah presents the one bright spot which we saw in the wretched degradation of women prevailing throughout Asia. Here they go about freely, unveiled, dressed in much taste and neatness, bright in manner and sprightly in conversation, and in the bazaars take a prominent part as the shop-keepers. Burmah is the scene of the sainted Judson's labors, and the seed sown by him has yielded, in certain localities, an abundant harvest.

But time calls me to hasten on to China, that vast empire with its enormous population, which, in its antiquity and unbroken continuity of government and racial organization, challenges our wonder and respect. Its people, in their religious views and practices, have a strange conglomeration of Buddhism, Taoism, and Confucianism ; the acceptance of one religion seeming no bar to the profession of the other, and the philosophy and ethics of Confucius finding no apparent incompatibility with the practice of either.

The Chinaman is less fanatical as to his religion than the Hindoo, and the educated care little for

it ; but there pervades all classes, high and low, a superstitious infatuation and dread of evil spirits which seems to control every act of their lives. These irrational and conflicting influences have brought the masses of China to a very low grade of moral and religious convictions. Dr. Livingston remarked that one of the great difficulties which missionaries have to contend with is the necessity to create in the heathen a moral sense before they can appeal to it. This is peculiarly the case in China. The new birth taught to Nicodemus must here be not only spiritual, but moral and intellectual, a complete revolution of the whole man. Customs hoary with age, superstitions which through countless generations have become ingrained in his nature, traditions which are accepted as historical realities, have to be eradicated. The man must literally become a new creature. It is a glorious testimony to the power of the Gospel that in this land are to be found some of the most striking examples of regeneration, spiritual consecration and fruitful Christian life. It has been said that the Chinaman is such a stolid, unemotional creature, with such perverted ideas of morality, that it was a hopeless task to ever bring him under the spiritual influence of our religion. During my visit to the north of China a series of revival meetings were in progress in that region, conducted by a Methodist missionary, who had

recently returned from America fresh from the Moody meetings. It was my privilege to be present at some of these services, which were largely attended and full of life, but being conducted wholly in Chinese were, in great measure, unintelligible to me. But the Congregational brethren, whose guest I was, told me they had never seen greater evidence of the working of the Holy Spirit in the heart of the sinner than in these meetings.

The beginning of the Protestant work dates back more than fifty years, but little progress was made until after the occupation of Peking by the British and French armies in 1860 and the treaties resulting therefrom, since which time the work has prospered, and its progress has only been limited by the resources at the disposal of the Mission Boards.

A special feature in the mission work of the world, to which great enlargement has been given in late years, is the medical missionary. We found that in China, where the science of surgery is almost unknown, they were proving a most helpful adjunct of the work, a door of access to the people not otherwise reached, a ready means of overcoming prejudice and opposition. I am pleased to bear hearty testimony to the scientific attainments and the Christian zeal of the male and female workers in this department, and to commend the field as one which can never be overcrowded by the Church at home.

I was particularly interested in the educational work, which gives hopeful promise of usefulness in the future, in furnishing a supply of educated and trained evangelists and teachers for the great work which is opening up throughout the land. We had the opportunity to visit the Presbyterian schools at Canton, the Episcopal and Southern Methodist colleges at Shanghai, the Congregational college at Tung Cho, and the Methodist at Peking, and these are only a fraction of the educational institutions existing in the country. At Shanghai it was my privilege to attend the opening in February last of the new buildings of St. John's college, under the auspices of the Episcopal Church of America. The opening exercises were attended by the high native magistracy and officials of the Province, and the commodious chapel was filled with the Chinese students and their friends. At Peking I was called upon to address several hundred native students, male and female, crowding the large Methodist University Hall, many of them approaching mature years, constituting all grades and departments of study, embracing the academic, collegiate, medical and divinity schools. As I looked over those large audiences at Shanghai and Peking, composed almost exclusively of Chinese Christians, and remembered that similar audiences could be collected in many other parts of the land, my faith in the conversion of that vast empire in the not distant future was greatly strengthened.

It was also my privilege to be afforded a reception by the students of the Imperial Tungwen college, presided over by Dr. Martin, for many years a missionary of the Presbyterian Board—an institution established at Peking by the emperor for the education of chosen students in Western science and languages. I also visited the naval and military schools of the Viceroy Li Hung Chang at Tien-Tsin, taught by European professors. The direct tendency of these Government schools is to undermine the old faith and philosophy of the rising generation of thinkers, and thus prepare the way for the triumph of the gospel.

These observations on the mission work in China would hardly be considered complete by my hearers without some reference to the recent riots in that country, which have attracted the attention of the Christain world. The opinion formed by me after careful inquiry and observation is that the mass of the population of China, particularly the common people, are not specially hostile to the missionaries and their work. They have been permitted to penetrate every part of that vast empire with as little disturbance as the Chinese laborers have spread themselves over the United States; and in case of danger the authorities have usually exerted themselves for their protection. Occasional riots have taken place, but they are almost invariably traced to the literati or prospective office-holders

and the ruling classes. These are often bigoted and conceited to the highest degree, and regard the teaching of the missionaries as tending to overthrow the existing order of government and society, which they look upon as a perfect system and sanctified by great antiquity.

The war with Japan, which resulted in a humiliating peace and loss of territory, has greatly weakened the Imperial authority, and the disbandment of several hundred thousand troops mostly without receiving the pay due them, has added very much to the prevailing discontent and disorder. Under such circumstances it is not strange that riots should occur and that the wide-spread missions should be the chief sufferers. These riots have been mostly confined to pillaging and destruction of property, the chief exception being the Kucheng massacre, which has justly horrified the civilized world. But we in America should be chary of our condemnation when we recall the many outrages which have been inflicted on Chinese subjects in the United States, and remember that the Rock Springs, Wyoming, riot, and others which might be cited, a few years ago were equally cruel and more fatal in their results and reflected more severely on our authorities. Although only a few months have elapsed since the Kucheng massacre the telegraph informs us that more than a score of participants have already been executed, more are in prison

awaiting trial and the Imperial Government is already arranging to fully compensate the missions for all their losses. In contrast with this summary administration of justice by the Chinese authorities stands the fact that no punishment followed the Rock Springs or other massacres, compensation was delayed for three years, and then accompanied by legislation against the Chinese which was pronounced by our Supreme Court as in violation of treaty but without remedy.

I am, however, in full sympathy with the prevailing demand in the United States that the Chinese Government should be held to a strict accountability for these outrages. But in doing this care should be exercised by our government that it does not lend itself to advance the sinister projects of European government, which are on the alert to turn the internal troubles of China to their own benefit. The United States is strong enough to act independently of European combinations and China has never yet failed to comply with its just demands.

There seems to be in a part of the public press of our country a misconception of the ground upon which our Government bases its intervention on account of these riots. It is not because we are a Christian country and are seeking to support a Christian propagandism in China. It is simply because the people in whose behalf our Government

intervenes are American citizens pursuing an avocation guaranteed by treaty and permitted by Chinese laws. It should also be borne in mind that the imperial Government has repeatedly recognized the salutary influence of Christian missions in their moral tendencies, in their educational and medical work and their charities. The American missionary has the same right to go into all parts of the Chinese Empire and preach and teach in the name of His Master, as the American merchant has to carry his trade into South America or the islands of the Pacific, and he has the same right to invoke the protection of his Government when his lawful avocation is unduly obstructed or his life or property put in peril. And I trust the time will never come when an American citizen forfeits the protection of his own Government when he goes to pagan lands, and, in strict compliance with the local law, preaches the religion which has been the prime factor in making our country so great, so free, and so beneficent in its influence on the human race.

The policy of the missionaries prosecuting their work in places beyond the treaty ports or in remote regions in this time of disorder is a matter for the Mission Boards to determine; but from the day that the great Teacher gave the command to His disciples to carry His gospel to all nations, the work of missions has been one of peril, and it should not be abandoned in that great Empire be-

cause of the present disorder, which must be only transitory. China is passing through an experience which must result in greater opportunities for the spread of the Gospel.

The people of Corea have the same religion and much the same characteristics as the Chinese. It is one of the last countries opened to foreign intercourse, and the missionaries have been but a few years engaged in their labors, but they have been attended with a fair degree of success. The late war between China and Japan temporarily impeded the work, but I have no doubt it will result in greatly extended opportunities for evangelization and largely increase the demands upon our churches.

I regret that time will not permit me to give somewhat in detail my experience in and observations on Japan, in some respects the most interesting of the lands visited by us. It is a beautiful country, and peopled by an industrious, thrifty, cleanly and polite race, justly proud of its exquisite art, its literature and history. It occupies a unique position among the nations of the East, in that its intercourse with foreigners was marked by a complete reversal of its past policy and the acceptance of modern improvements, governmental methods and many social institutions. No country of the world can show such a transformation, so much progress in the past twenty-five years.

There is, however, one important qualification to be made. While there was a hearty acceptance of our means of locomotion, improvements in science and the arts, naval and military methods, our schools and means of disseminating knowledge, no such readiness was shown to accept the religion of the West, and the Christian missionary in Japan has from the beginning been hampered with restrictions and met with opposition. An opportunity was afforded me during my visit to Tokio, the capital, before a large audience of young men, to refer to this singular discrimination, and to assure them that their nation was making the mistake of accepting the results without securing the great cause of our superior civilization.

But the Japanese are not wholly responsible for this inconsistent policy. I verily believe that had the nominally Christian people, with whom they were brought in contact upon the opening of the country, been consistent in their conduct and faithful to their principles, Japan would to-day be a nominally Christian nation. Its rulers went so far as to accept the Christian calendar and declare the Sabbath a legal holiday, in which all Government offices, schools and other public institutions were closed. But throughout the Oriental countries, western merchants and commerce, and too often the civil and naval representatives of Christian nations, oppose or are indifferent to the spread of the gos-

pel. The Japanese early became acquainted with the arguments of western infidels, agnostics and other opponents of Christianity, and it suited the convenience of their rulers to leave the religious condition of the country unchanged.

It may be remarked in passing that one of the greatest embarrassments of the Christian missionary the world over is the conduct of nominal Christians and the use made of the writings and arguments of the opponents of our religion in Christian lands. They are frequently confronted while preaching with these arguments. The Brahmans of India and the Buddhists of Japan print and scatter these writings broadcast. And even worse use is made of our western press. Upon the headwaters of the Pei-Ho, 200 miles inland, I was told by Dr. Sheffield, of the Congregational mission, that French immoral and obscene prints, sent from Paris, were at the time of the great fairs exhibited and sold so openly that he was impelled by very shame to go to the Chinese Taotai and ask for their destruction.

Those who heard or have read the addresses made at the Parliament of Religions at Chicago, remember how well informed the advocates of the Eastern religions in that body were not only with the views of the Western agnostics, but with the social and political evils which exist in our Christian civilization and the ready account to which they

were turned. While I was in Japan this Parliament of Religions was being discussed in the press. The Japan *Mail* edited by an Englishman, very intelligent in Japanese matters, in its review of the native press on the subject, stated that a marked stimulus to the energy of Buddhism had been given by that conference. One of the representatives of that faith who so charmed the Chicago Parliament, seems to have formed some strange misconceptions of the object and results of that gathering, as upon his return to Japan, in a public meeting he reported "that the Parliament was called because the western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. * * * The meeting showed the great superiority of Buddhism over Christianity, * * * and that the American and other Western people had lost their faith in Christianity, and were ready to accept the teachings of our superior religion." From what I have heard, it seems that a somewhat similar impression was made upon the Hindoo and Mohammedan delegates, and that the adherents of all these religions of the East are proposing or have already entered upon a missionary movement for the conversion of America to their respective faiths.

I am not competent to express an opinion on the

results of the Chicago gathering, being absent from the country in Asia at the time, and I infer that its general results were satisfactory to Protestant Christians, as one of the secretaries of our Board of Missions has declared that the Parliament of Religions has come to stay ; but I can report that its effect upon the missionaries whom I heard express an opinion of it was discouraging. It may well be said that Mohammedanism, Hindooism and Buddhism are one thing as portrayed at Chicago. and a very different thing in Turkey, India and China ; and no one who visits these countries and sees to what a depth of degradation these religions have brought the people, can for a moment tolerate any favorable comparison between them and Christianity. If there is any significance in Christian missions, they mean that the world must be conquered for Christ. The spirit of Christianity, while it inculcates charity towards our erring brothers, tolerates no other religion. Its Founder declared that "no man cometh unto the Father, but by me." Peter, in laying the very first stone of the Christian edifice, filled with the Holy Ghost, boldly announced to the rulers of the people that "there is none other name under Heaven given among men whereby we must be saved ;" and the first and greatest foreign missionary, the author of the most beautiful panegyric of charity ever written, exclaims : "What concord hath Christ with Belial;

* * * what agreement hath the temple of God with Idols?" Neither in Japan nor in any other land can Christianity be compromised with Buddhism or any other Christless religion.

Notwithstanding the mission work has been greatly hampered by the restrictions placed upon it by the authorities, and by a newly-awakened spirit of patriotism which has led to a reaction against foreign influence and customs, and particularly directed against Christianity, still gratifying progress has been made throughout Japan, and churches and schools are to be found in almost all parts of the Empire. During the war just closed the missionaries and Japanese Christians were greatly encouraged by the freedom which the authorities extended to their work among the soldiers. Native Christian chaplains were allowed in several instances, and the free circulation of the scriptures was permitted both in the field and in the hospitals, and it is believed that the cause of Christianity has been greatly advanced thereby.

In none of the countries visited did I find the mission schools and colleges doing a better work, and in no country have the ruling classes been so largely reached. It is estimated that forty per cent. of the native Christians belong to the "Shizoku" or intellectual class, and in the capital seventy-five per cent. Many of the officers of the native churches hold high government positions. The

President of the First Imperial Diet and twelve members were Christians, and the Vice-President of the leading political party is a Presbyterian Elder. When in Tokio I was waited upon by the President of the Young Men's Christian Association and invited to attend its Sunday service, and he proved to be the President or Chief Justice of the Supreme Court, in whose company I visited the higher courts of the capital and attended a meeting in the beautiful and commodious Y. M. C. A. hall, just dedicated, when there were present twelve hundred native Japanese, mainly young men; and I was informed that there were thirty-three similar associations in the country, of which eighteen were in colleges.

These facts indicate substantial progress made, but compared with the vast population yet to be reached it can only be termed a beginning and augury of what may be accomplished. It is estimated that out of the forty or more millions of Japanese, thirty-five millions have not even heard the Gospel. Heretofore missionaries have been limited to the treaty ports and such prescribed areas as were fixed by special permits, but under the new treaties which are being made with foreign governments the whole country will be thrown open to unrestricted travel and residence, and thus a new field and enlarged responsibility will be placed upon the Christian churches to go in and possess the land of Christ

I have thus passed in review the countries which embrace the principal fields of foreign missionary work, the most powerful opposing religions, and more than half the population of the globe. It seems to me there are two practical questions which present themselves, as a conclusion to this review—First, the prospect of the triumph of Christianity ; and, second, the duty of the churches.

As to the prospect, I mention.

First—As significant, that during our tour I met several hundred missionaries and found them all hopeful—sometimes impatient at the result of their own labors, but never despondent as to the ultimate triumph. The answer of the sturdy Scotchman I found in one of the high valleys of the Himalayas, where we had gone to see those gigantic wonders of nature, is strongly impressed on my memory. He acknowledged that he had made little progress during his long residence in his secluded field, but the gospel, he said, was surely undermining Hindooism, and God in his own time would bring about the great change sure to come, possibly not in his day, but he would do his duty that his successors might share in the triumph.

Second—The open door. In years gone by, we have been hearing in the missionary concert and in the pulpit the prayer that God would open up the heathen lands to the missionaries. That prayer may be relegated to the past, for the Lord has

answered it in the fullest manner. I have referred to the condition of Turkey, India, China and Japan, and it may be added that the whole heathen world is now open, with the exception of Thibet.

Third—The facilities for mission work. What changes have been wrought since our first missionaries went forth early in the century! Steam and electricity have brought the fields so near. The enlarged power of the press has wonderfully multiplied the means of spreading the Gospel. The Bible is now printed in three hundred and fifty languages, and may be read in their own vernacular by nine-tenths of the people of the earth. The Mission Boards of all denominations are thoroughly organized and the work is done with system, as the result of years of experience and knowledge of the difficulties and the best methods of success.

Fourth—Never before in the history of the world were there so many persons engaged in missionary work and so many interested in its success. The missionaries of the Protestant churches constitute a veritable army, and to them is to be added the still larger number attached to the Roman Catholic Church. In this review I have purposely confined my observations to the Protestant work, because it is that to which you contribute and in which you are most deeply interested. But I am pleased to say that in my travels I saw and heard much of

the work of the Catholic missionaries, and bear cheerful testimony to their devotion and to the success of their labors. Their methods may be criticised, but they are part of the vast army and are working for Christ and His triumph.

But, says the doubting Christian, the work is so slow the triumph will never come. One hundred thousand annually added to the mission churches does seem little compared with the great mass of heathen, and when it is remembered that even if a million were added annually in India alone, it would take three hundred years for the conversion of that single country. But we must remember that great changes come slowly. Nations do not abandon their religion in a day. It required four hundred years for the conversion of England, a country insignificant in extent and population compared to India.

Fifth—The work thus far done is merely a preparation for the greater work upon which the Church must now enter. Hence the statistics of past progress must not be taken as a gauge of the progress in the future.

In giving this epitome of reasons for my belief in the triumph of Christianity, I have confined myself to facts as suggested by my journey. But this epitome would not be complete in the estimation of my Christian audience, did I not refer to the sure word of prophecy. Dr. Judson, once being

asked what were the prospects of the conversion of Burmah, answered "As bright as the promises of God." No one who accepts the Bible as the revealed word of the Almighty, can escape the conviction that the whole world will eventually accept Christ as Lord and Master.

How soon this glorious consummation shall be realized depends, in the providence of God, in great measure upon the Christian churches; and this brings me to the second practical question presented by this review—the duty of the churches. The first and chief object of the organization of the Christian church was to promote foreign missions, to carry into effect the Lord's last command to his disciples: "Go ye into all the world and preach the gospel to every creature." Therefore, the church, which is not a whole-souled and thoroughly organized foreign missionary society, fails in the great object of its existence, and the member who is not praying and not giving of his means as the Lord has prospered him for the success of missions, is an unworthy member.

I had occasion more than once in my journey when called upon to speak to native congregations, to explain to them the presence of missionaries among them, by telling how our ancestors were once heathen, without a knowledge of Christ, and that missionaries from Rome came and preached to them the gospel, and that it brought to them and

to us their children so many blessings and mercies, we felt it our duty, in gratitude to God, to send the same blessed gospel to them. Is not the thought worthy of consideration? Why are we in America different from our fore-fathers in Britain and Germany, clothed in skins, besotted with degrading superstitions and bloody rites? It is only the power of the gospel which set our race on the road to civilization and kept it in that course. Look at the position of Asia, the vast continent we have been considering to-night—the home of the human family, the seat of the earliest civilization, of the empires which before the time of Christ ruled the world, of subtle philosophy and intellectual achievements, of all the great religions. Why is it that Asia amounts to so little as a factor in the world's destinies, and that the nations of the west monopolize its learning, possess its commerce, enjoy its highest civilization and are the rulers of the earth? Plainly because the one rejected and the other accepted Christianity.

Think, again, of the blessed heritage of the Anglo-Saxon race and to what a destiny the Lord has brought it. When Protestant missionaries were first sent out, this race in Europe and America numbered twenty millions, standing fifth among the Christian nations. To-day it numbers one hundred and twenty millions, and by large odds is first among them. Since little England was con-

verted to Christ the area of that race has increased to one-third of the earth, and its wealth to two-thirds as much as all continental Europe, and will soon be one-half of that of the whole globe. Of this Anglo-Saxon race more than half its population is in the United States, and we are to-day the richest nation in the world. This race is the great missionary race of Christendom, and the United States stands at the apex of the world's possibilities and opportunities for executing the Master's last great command. I have shown that the vast heathen world stands open. I have faintly explained the great needs of Asia and the loud Macedonian cry that comes over the seas.

But in my judgment the great call is not so much for men as it is for money. The Presbyterian Board of Foreign Missions could the coming year use effectively, not the one million dollars which it hopes the churches will give it, but two million dollars, and to meet the demand now made upon it this latter sum would be required. Because the churches do not respond to this loud call from heathen lands, the Board is compelled to leave the call unanswered. It is an astonishing fact that out of 7,300 Presbyterian churches, of our denomination, 2,224 or nearly one-third give absolutely nothing for foreign missions, and that the average contribution per member of our churches is only eighty-five cents. The contributions of the small

society of the Friends or Quakers is reported as \$5.00 per member. Such a rate by the Presbyterian churches would give the Board the handsome sum of four and a half million dollars, and in the light of the facts I have given you to-night such is not an unreasonable desire. Ours is probably the richest denomination in America. It should be our pride as well as our Christian duty to set a worthy example to our brethren of other churches and thus incite them to good works.

It is the testimony of intelligent observers, both heathen and Christian, that the nations of Asia are destined to abandon their old faiths. Whether they become Christian or infidel depends in great measure upon the churches in America.

We stand to-day, on the threshold of the second century of missionary effort, in the presence of the greatest movement ever inaugurated for the well-being of the human race and of a most momentous crisis in the heathen world. God grant that we may so meet this heavy responsibility that when "the great multitude of all nations, and kindreds, and peoples, and tongues stand before the throne and before the Lamb," we shall receive the welcome judgment: "Well done good and faithful servant."

Three Limitless Factors in the Missionary Problem.

Outlines of an Address Delivered in Carnegie Hall, New York,
Nov. 15, '95, by the Rev. Francis E. Clark, D. D.

We are frequently appalled by the limitless need of the heathen world. As we think of the deep degradation of darkest Africa, of the dense stolidity of China, which a great war can scarcely arouse to a sense of her own wants and needs ; as we think of servile India, steeped in centuries of idol worship ; as we call to mind the great stone bulls of Madura and Tanjore, foul with the grease and dirt of centuries of priestly libations, worshipped as gods by millions of people, a fit symbol of the filthy religion of which they are the deities ; as we call to mind down-trodden Turkey, and pray that God would hasten the day when the cruel Sultan shall no longer lord it over His heritage ; as we remember the islands of the sea, that lift their fronded palms in air, mute symbols of their appealing hands held out for the gospel, which alone can rescue the people of these lands from their lusts and their cannibal orgies, we indeed feel that the need of the heathen world is a limitless need. This is the staple of many a missionary address, and well is it for us that the crying need of the heathen world should be set before us in all its horror and ugliness. But this evening let us dwell on other limitless factors, setting them over against

the limitless need. In the first place let us not forget the limitless capacity of these people for enlightenment and elevation. The question is sometimes asked, and more often does it come to our minds than we dare frame it in our words, perhaps, Are these people worth saving? Do missions pay? Are the people to whom the missionary heroes of the nineteenth century go worth all the blood and treasure which they cost? Surely when we look at this matter from the gospel standpoint there can be but one answer. These are the people for whom Christ shed His blood, and to those for whom He gave His life, is it a paltry thing that we give our money?

But from every other standpoint this question must receive the same answer. Look at Japan, which within a quarter of a century has sprung forward into the fore front of the family of nations! Is not this quick, sensitive, artistic, inventive, progressive people worth saving? Look at poor, slow, defeated China. As a nation China appears to be rotten to the core, but individual Chinamen by the million are found to be generous, steadfast, faithful to their trust, and only needing the touch of the gospel to turn their generosity and their devotion away from the icy precepts and sterile morality of Confucius to the warm and loving personality of Him who said to the Chinaman as well as to the American, "Come unto me ye that are weary and heavy laden."

When we look at the scores of millions in the empire of India, the greatest appanage of the British crown, we find that, servile and unenterprising as many of her people seem to be, bound hand and foot as they are by the endless links in the chain of caste, nevertheless here and there are noble spirits worthy of any heroic age, who are willing to stand out among their countrymen, to suffer persecution or death as a protest against the evils of Brahminism and the class spirit of the ages; and these martyrs of to-day tell of the brighter days for India that are coming.

In one of the wonderful temple cities of southern India is a lofty tower marvellously carved with figures of men and beasts from the bottom to the very top. This tower seems to dominate the whole temple area, and gives a peculiar impressiveness to the whole vast and wonderful structure. One of the figures in the strange medley of faces of birds and beasts and reptiles and fish which crowd the tower, is called the "Man in the Hat," or sometimes John Bright, from a supposed fanciful resemblance to the great commoner.

How the man in the hat came to find a place among his turbaned associates no one is wise enough to tell. For hundreds of years he has been there, and a history of the wonderful structure is dim with the mists of tradition. Some suppose that it is a remembrance of Marco Polo, and of

his wonderful visit to India in the thirteenth century. However that may be, a curious tradition has always been associated with the man in the hat : a tradition to the effect that when the race which is represented by his features and by his headwear conquers India, the religion of the fathers must give way to a new and strange faith, which would be imported from the west. The man in the hat has conquered India, his religion is the dominant religion of the world, and the Telugus and the Tamils, the Bengalis and the Marathis have shown a limitless capacity to receive the man in the hat and the limitless blessings that come with the religion which he brings with him.

Even when we come to the land of Mohammedan superstition and bigotry, we find that though the unspeakable Turk has ruled for a thousand years over these fair lands, the capacity to receive the gospel and to die for the faith of the gospel, has not been crushed out by the long series of tyrannous reigns. God is still in the heavens, the imprisoned and murdered Christians call to Him for vengeance, the awful tyranny and the petty interference of the past must alike come to an end in the better days that are coming, and either some justifiable revolution on the part of the subject races, or the interference of enlightened Christian nations, will bring better days and better prospects to the land of the Sultan.

But the interesting thing to note is that the Turkish character itself, after all these centuries of oppression and tyranny, has not lost its capacity for better things. Apart from the ruling officials the Turk is still a chivalrous, generous, trusty fellow in common life. He has his good qualities and his aspirations. His native nobility is not altogether crushed out of him, he is still worth saving, and by God's grace has the making within him of a noble man. Well may we rejoice when we set over against the limitless need of the people in heathen lands their limitless capacity for receiving the gospel, as it is in Jesus Christ.

But another of the limitless factors in the missionary problem is the limitless resources of those who have the gospel committed to them to send. Looked at from a mere money point of view, it is absurd to suggest that we are at the end of our resources or have yet scarcely begun to touch the treasure which should be dedicated to the work of God. When one of the greatest and most generous denominations in the country gives but eighty cents per member to foreign missions, as has already been said this evening by the distinguished speaker who preceded me, it is not the time to talk of hard times or an exhausted treasury.

I am accustomed frequently to speak to companies of young people in different parts of the country, and have done for them a little sum in

mental arithmetic, which, if you will allow me I will present to you. In the one organization of the societies of Christian Endeavor alone, among its two million and a half of members, I believe there are at least four hundred thousand who earn their own living. Their average earnings, I believe, amount to at least five hundred dollars a year. Then in one year they earn not less than two hundred millions of dollars. One-tenth of this sum, or twenty millions of dollars, would fill all missionary treasuries, and solve the dreadful financial problems which are harassing the boards of every denomination. I am speaking now of only the youngest and the poorest in our churches, not of those who have the world's bank account to draw upon.

But here is a message for you young people as well as the millionaires. In your hands in part is the solution of the missionary problem. You have resources which seem well nigh limitless when we consider them in the aggregate. God will hold you responsible for the right use of what he has given you, little as you may think it to be, as surely as he holds the rich man responsible for his millions.

I am glad to assure all my friends in this magnificent audience that the young people of the world are awakening, in some measure at least, to a sense of their responsibility, and to a wise use of their resources. Wherever I go there is one supreme

theme which arouses the enthusiasms of the young people east and west and north and south. There is one thought which, above all others, kindles their glowing faith, and sets them on fire with holy zeal, and that is the thought of "the world for Christ and Christ for the world." A few months ago I was in the commonwealth of Tennessee, the old "Volunteer State," as her citizens love to call her. The great Methodist church in Knoxville was thronged with young people from all parts of Tennessee, members of her Christian Endeavor Societies. The president of the state Union came forward, and asked if there were any missionary volunteers in that audience. He thought a few might be found, and one of the front pews was cleared for them, but they began to struggle forward from all parts of the crowded church. So thronged was the church, its aisles, its vestibules, its gallery and all, that it was with the greatest difficulty they could make their way to the front ; but it was soon found that the one pew was not large enough to hold them, and other pews were cleared and they were filled, and then others were emptied and they were filled, and it was found that from among the Christian Endeavorers of that state, in that one audience alone, there were sixty (among them five of the best and brightest young ministers of the state) who were ready to go if God should call them to the ends of the earth to proclaim the knowledge of Christ.

Does not that old commonwealth indeed deserve the name which her affectionate citizens have given her of the "Volunteer State?"

This same spirit I find everywhere, in every state and province from Maine to Oregon. Moreover these young people of these organizations of Christian Endeavor are pledged to their own churches and their own denominations. It is against the fundamental idea of the society to fritter away their funds on themselves or on any less worthy object than the conversion of the world. The idea of strenuous loyalty to their own church so involves inevitably the idea of loyalty to their own missionary board, and especially to the treasuries of these boards. This lies at the root of the Christian Endeavor idea, and accounts, I believe, very largely for its growth and its rapid spread throughout the country.

But our limitless resources are shown not only in our material wealth or in the convention enthusiasms of youth, they are shown by the actual offerings of a multitude of young men and women for the foreign work. The pathetic cry to-day is not as it was days years ago, for men and women, but for money to send the men and women who would go if we would send them. In this respect as in every other the limitless nature of our resources is being discovered.

Once more and finally, we must never forget to

reckon our limitless resources which come down from above, even the power of the Spirit of God. We cannot set meets and bounds. When we touch this part of our subject we have reached a limitless theme indeed. Think of Christ's unconditional words to His disciples: "Ask and ye *shall* receive, seek and ye *shall* find, knock and it *shall* be opened unto you." Are there any limits to these promises? We put in our own conditions and our own paltry "ifs" and "perhaps," but Christ's words are unlimited, and what is there for which He would have us pray if not for the salvation of the world?

God is upon our side. The stars in their courses are fighting for the missionary movement. The limitless power of the Omnipotent is ours for the asking.

On one occasion a German war-ship, contrary to treaty, was about to bombard the town of Apia, in Samoa. The captain thought that by taking this action he could awe the town into submission and could establish German supremacy throughout the Navigator's Islands. But there was one power on which he forgot to reckon. The captain of the United States man-of-war Adams, lying in the same harbor heard of the proposed bombardment, and, weighing anchor in the night, he placed the Adams between the German war-ship and the town of Apia. Then he sent word to the German captain that he

might bombard the town as soon as he pleased, but that every shell must first rake the Adams. It is needless to say that the bombardment did not take place, and the rights of the other treaty powers and of the natives were respected.

So we have upon our side the power of the Spirit of God. The artillery of the enemy cannot prevail. The cause of missions is safe because it is God's cause. Yet let us be grateful that into our hands He has put to some extent the opportunity and the glory of co-operating with him, and bringing about the more speedily the day when every knee shall bow and every tongue confess that Jesus Christ is King of kings.

With this limitless power to draw upon we can go forward confidently and joyously. We need not be afraid of exhausting our resources. As the tide comes rolling in upon the Atlantic coast, filling every inlet, gorging every rivulet, dashing up upon every shore, bearing upon its heaving bosom every floating thing, from the tiny chip to the mighty man-of-war, so the power of the Spirit of God, ageless, ever present, limitless, is sufficient for the solution of every problem and for the enlightenment of every darkened nation.

Already the nations of the earth have begun to hear the joyful sound, already they are turning their faces Zionward. In the city of London, from the great clock tower of the parliament buildings, as

the hands of the great clock mark the completion of each hour, big Ben tolls forth his thunderous peal, while at the end of each quarter a little melody is played upon the chimes which consists of a few notes from the oratorio of the Messiah. For eight miles around the people in smoky London, every fifteen minutes, hear the sweet air "I know that my Redeemer liveth." With each returning quarter of an hour of the day and night, toward all the slums and hovels, as well as to all the palaces of London, peals out the joyful sound "I know that my Redeemer liveth." So the world in its limitless need is beginning to feel the power of a limitless supply ; is beginning to hear the song that sounds over land and sea, and which ever more in fuller peal and more joyous chorus will resound to all the ends of the earth, "I know that my Redeemer liveth."





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